

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 24.

NEW-HAVEN, NOVEMBER 11, 1820.

Vol. V.

AMERICAN COLONIZATION SOCIETY.

In confirmation of the unpleasant intelligence from our Infant Colony in Africa, contained in our last Number, we publish the following

CIRCULAR.

Washington, Oct. 26, 1820.

The Board of Managers of the American Colonization Society have to discharge a painful duty in laying before the Auxiliary Societies and the public the distressing intelligence received from the coast of Africa. The following extract of a letter, from a correspondent in London, is the latest information obtained.

Mr. Doughen's arrival (which may be daily expected) will give a more particular account of the nature and cause of the calamity:

Extract of a letter from a respectable gentleman in London, dated August 28th, 1820.

"You will probably have heard, before the receipt of the present, of the fatal calamity which has been permitted to befall Mr. Bacon and most of his white companions on the coast of Africa, in their benevolent undertaking for the welfare of their fellow creatures. It is another of that class of providential dispensations which repeats, with a loud voice, 'Be still; and know that I am God;' but which should never be permitted to discourage human efforts. Mr. James Doughen, the only survivor of the four, arrived here a few days since, from whom I learn that he addressed letters, about the 16th of May, to the Secretary of the Navy and to Mr. Caldwell,* (through the Governor of Sierra Leone,) relating the melancholy particulars. Having arrived on the coast of Africa, in the ship Elizabeth, on the 9th of March, Mr. Bacon purchased a schooner at Sierra Leone, in order to land the people and disembark the stores, &c. at Campelar, about 25

miles up the river Sherbro, with the design of remaining there till the rainy season was over, and then to proceed to the place which might be selected for the reception of recaptured negroes, &c. About the 20th of March they arrived at Campelar, and were engaged till the 5th of April in landing their articles; on that day Mr. Bankson and Mr. Crozier were taken ill on board the Elizabeth, and went in the schooner, on her last trip, to Campelar, where Mr. Crozier died on the 15th of April. Mr. Townsend, who was an officer of the ship of war, and commanded the schooner, died on the 16th. Mr. Bankson recovered at that time, but was afterwards carried off. Mr. Doughen was taken ill about the 16th, and Mr. Bacon the 17th; after remaining at Campelar nine days, in that state, he was prevailed on to go to Sierra Leone, with Mr. Lefevre and Dr. Stormont, (two gentlemen from thence,) for medical aid, but died on the passage, the 3d May, at Cape Shilling, an English settlement. Mr. Doughen left Campelar on the 9th June, at which time 15 out of 82 people of colour had also died; the remainder were generally in health, though a part had been ill and recovered. Before Mr. Crozier's death he appointed Mr. Coker, a mulatto, and one of the emigrants, as his deputy agent in case of his death; and, before Mr. Doughen left the coast, a *palaver* had been held with the chiefs, from whom a grant of land had been obtained, and Mr. Coker's intention was to proceed with the people to a town called Mano, (which empties into the Bagro,) which had been offered them for shelter till their own buildings were erected. All Mr. Bacon's books and papers were left with Mr. Coker. Mr. Doughen's desire is to return, as speedily as possible, to the United States, and, as there are two ships to sail shortly for New-York, (the *Cincinnatus* and *Criterion*,) it is probable he will embark in one of them.

* These letters have not yet arrived.

Mr. D. being appointed by Mr. Bacon as architect under him as government agent, it appeared proper that he should see Mr. Rush, the American ambassador, and acquaint him with all the circumstances; he has addressed a note to Mr. Rush, on the subject, and I presume will be able to see him to-morrow."

At present we would request our friends not to be discouraged. The Board lament the unfortunate issue of their first efforts; but they had no right to calculate upon the absence of those disasters and disappointments which attend all human affairs, and which are ordered or permitted to attend them for purposes, the wisdom and goodness of which, though we may not see, we cannot doubt. We lament, also, the loss sustained by the Society and our country, and the cause of humanity, in the deaths of those who so freely offered themselves in the service of God, and for the good of man, to toil and suffering and death. They have "entered into their rest, and their works do follow them; and we trust they have obtained "the prize of their high calling;" and their example and their fate, we rejoice to know, instead of deterring, has encouraged others to assume their posts. To these dispensations of the Almighty we bow in submission, and, at the same time, resolve to go on in the path of duty. Were we to stop now, we lose all that has been done; and much, notwithstanding this disaster, has been done. We are not without a proper degree of consideration for the lives and comforts of those who are now again ready to adventure in our service; and, could we believe that the climate of the coast of Africa was such as to forbid all hope of settlement, we should be ready to abandon our purpose, and look elsewhere for a more safe asylum; but the circumstances that have occurred there do not, in our judgment, any further prove such a fact than similar instances during the late season in our own country.

We think proper, also, to remark that, from the unforeseen detention of the *Elizabeth*, her arrival upon the coast was unseasonable. The rains were at

hand, and no adequate provision, we think it probable, was made for the shelter and comfort of the people. The zeal and activity of the agents, in providing for this state of things, we have no doubt, increased their exposure and danger. Against all these disadvantages, we hope to be better able to guard for the future. It is also worthy of particular remark, that the mortality amongst our people should by no means be imputed to the situation selected for our first settlement. On the contrary, we have every reason to presume that the fatal diseases were contracted by them either on board the vessels, to which they appear to have been a good deal confined on a sickly coast; or at such temporary abodes on shore as were resorted to for shelter, until the necessary arrangements could be completed for obtaining a grant of lands contemplated as the site of our intended settlements, and until fixed habitations could be there constructed, and they could draw around them the ordinary comforts of domestic life. All this is the work of time, and our people appear, in this encounter, to have met with unexpected delays. It must be obvious to the least reflection, what labours, what privations, and what exposure to all the worst influences of the climate, in its worst unfavourable situation, the *first* adventurers must encounter who arrive, in the sickly season, with all this work before them; and how different must be the situation of their successors, who, upon their arrival, will find all the first difficulties conquered; and, immediately quitting the coast, may resort, at once, to the hospitable abodes of friends prepared to receive them into the bosom of an organized Society. We do, therefore, expect a more full development of the intelligence received from Africa, with the well assured hope that it will be found to fortify any radical objection against our scheme of colonization; nor even to require any change in the site proposed for it; but, if further experience and observation shall have shown any necessity for a change, it can be effected without difficulty; and, if we may trust to any conclusions

from human testimony at all, it would seem to be proved, beyond any rational doubt, that numerous situations, in extensive tracts of the most salubrious and fertile country, may be obtained near the western coast of Africa. We are pleased to discover that the free coloured people of this country are not intimidated; numbers of the most respectable and intelligent of that population are renewing their entreaties to be sent out this Fall; and agents well qualified have already offered themselves to lead them. With these views and encouragements, the Board of Managers propose to send out one or two vessels in the course of next month, and solicit the co-operation and assistance of their auxiliaries and friends.

Whatever funds may now be in their hands, and such as may be collected in the course of a few weeks, they will please to forward, without delay, to Mr. Richard Smith, Treasurer of the Society.

By order of the Board,

E. B. CALDWELL, *Secretary.*

A Missionary who had been engaged in the service for more than twenty years, observed that those Missions have prospered most, the beginnings of which were attended with the greatest trials and difficulties. These taught those employed in them, to look to the Lord alone for help, as their only Hope and Refuge.

WESTERN AFRICA.

SIERRA LEONE.

Death of the Schoolmistress, Mary Bouffler.

This Young Woman accompanied Mr Johnson on his return to the Colony; and, on her arrival, took an active share in the conduct of the Female Schools in Free-town. She had availed herself of the advantages afforded by the Central School of the National Society; and was, with conscientious diligence, daily exerting herself for the benefit of the Girls committed to her care; but it has pleased God soon to remove her from her labours. Mr. Durling's testimony to her character will increase the regret of our Readers that African Girls should be so soon deprived of the benefit of her instruction and example:—

At the commencement of the present Rains, our faith has been again exercised

by the death of our much respected Sister in the Lord, Mary Bouffler. She was a most zealous female, in her line of duty; and a most agreeable companion. Christian love, and a constant submission to the will of her Heavenly Father, were the principles which ran through all her actions. The day before her dissolution, being told that her fever was of an alarming nature, she replied, with great solemnity—"The will of the Lord be done!"

In such a cause, no true Christian can sorrow as those do who are without hope. It is unbecoming a Child of God to ask with impatience, "What doest thou?"—or to sink, under fear, that the work of the Lord will not prosper.

State of the Mission.

Mr. and Mrs. Lisk, who had been placed at Hastings, one of the New Stations, had not their health there. On Mr. Bull's leaving Regent's Town, they removed thither, that Mr. Lisk might take charge of the Youths who had been under Mr. Bull's care: but it appears, from the last Letters, that they had been so reduced by fever, that much time must elapse before they could regain sufficient strength to engage in active labours.

Mr. Johnson also had suffered under an alarming attack of fever. As it approached its crisis, the symptoms, Mr. Garnsey states, were of the worst kind. He was however, through Divine Mercy, rapidly recovering.

Of Mr. Durling's own Station at Gloucester, he writes—

The schools are in tolerably good order, and the Word of Life and Truth has its desired effect on many; and though we are, at present, miserably situated in our Place of Worship on account of the Rains, yet it is always full. We have, however, a prospect of very soon getting into our Church, as the workmen are laying the floor, which they will finish in about a fortnight.

In the view both of the Trials and Mercies of the Mission, Mr. Durling writes—

Trials are the common lot of God's Children; though the Lord, in great mercy and love, continually sweetens the bitters, in order to prevent them from sinking under the Cross. However, it is of little moment with me: as it comes, so I take it—as from the hand of my God and Saviour! I have learned to understand what that meaneth—*In the*

world ye shall have tribulation; and therefore expect nothing else, so long as I dwell in this earthly tabernacle.

Alas! how weak is man, even the best, when he sees his sanguine hopes blasted! But, when we hear, as it were, the gracious voice of Jesus—*It is I! be not afraid*—we, like Peter, are not afraid to walk on the waves of this world; but, no sooner do we feel the wind boisterous, than, like him, we begin to sink! and have nothing left but to cry, in the very anguish of our hearts—*Lord, save me!* But this is my consolation, that the same Lord, who stretched forth his gracious hand to save His beloved Apostle, will continually uphold His faithful people, and not suffer them to sink. Was it not so, surely Africa would have been given up, long before this; and the wretched inhabitants left a prey to Satan, and to cruel and unmerciful men.

At this time our hope revives; and we have reason to be thankful, for a light, though dim as it is at present. A Chief in the Sherbro Country, Stephen Caulker, has introduced the Sabbath in his dominions; and, as we hear, makes use of part of the Common Prayer, which he has translated into Bullom. May not this event open an effectual door for the Gospel? Let us hope for the best, and pray earnestly for success.

WYANDOTT INDIANS.

ACCOUNT OF THE WORK OF GOD AMONG THE WYANDOTT INDIANS AT UPPER SANDUSKY.

Extract of a letter from Rev. James B. Finley to the Editors of the Methodist Magazine, dated Ridgeville, August 30, 1820.

DEAR BRETHREN—Through the mercy of God, I am still on the shore of mortality, and hoping for a better world, whenever I am called to leave this. In many sections of our country, religion is reviving, and in some places is rapidly advancing. We have had some as prosperous times at the close of our last Conference year, as I have ever witnessed. Many profess to have experienced a divine change of heart, and have been added to the Church.

Believing it will be pleasing to many of your readers to know of the progress of the mission among the Indians at Sandusky, I send you a short account of it, with the address of the Wyandotts to the Ohio Conference. Perhaps it may be expedient to notice the manner in which the gospel of Christ was first introduced among them.

JOHN STEWARD, a coloured man, but born free, and raised in the state of Virginia, Powhatan county, having been brought to the knowledge of salvation by the remission of sins, and become a member of the Methodist Episcopal Church, at Marietta, Ohio, being divinely impressed, as he supposed, the latter end of the year 1815, went among these people, with a view to impart to them a knowledge of the true God. Unauthorised by any body of Christians, he went of his own accord, under, however, a persuasion that the Holy Spirit had moved him to it; nor did he stop except for rest and refreshment, until he arrived at Upper Sandusky, where dwelt the Indians to whom he believed God had sent him. He was first directed to Jonathan Pointer, a coloured man, who had been taken a prisoner when young, and adopted by them as one of their nation. After making known his mind to this man, he prevailed on him to become his interpreter; and he accordingly introduced Steward to the Indians as their friend. They were at that time amusing themselves in dancing, and they seemed at first very indifferent in respect to the message of their strange visitor. He, however, requested as many as were willing, to come together and hear the word or the Lord. To this they all consented by giving him their hands.

Accordingly the next day was appointed for the meeting, at the house of the interpreter; but, instead of a numerous assembly, which might have been expected, only one old woman attended. Not discouraged at this, Steward preached, (as Jesus had done before him to the woman of Samaria) the gospel to her as faithfully as if there had been hundreds. He appointed to preach again the next day at the same place, when his congregation was increased by the addition of one old

man. To these two he preached, and it resulted in their conversion to God. Next day being the Sabbath, preaching was appointed in the Council-house. Eight or ten attended at this time, some of whom appeared deeply affected. From this time the work of God broke out rapidly, and meetings were held every day in the several cabins, and on Sabbath-days in the Council house. Many were convicted of the sinfulness of their hearts and lives, which they frankly confessed; and they seemed astonished that the preacher should know what was in their hearts; and their concern for salvation soon became general. The consequence was, that crowds flocked to hear the word, to learn to sing, and likewise began to pray in private and public for salvation in the name of Jesus. Such, indeed, was their deep solicitude for the salvation of their souls, that their secular concerns, for a season, seemed entirely neglected. This afforded an occasion for the mercenary traders to reproach them, and to accuse Steward of injuring the nation by keeping them from hunting, and thereby starving them; though it was manifest their chief concern was, that the Indians would not furnish themselves with fur to purchase their goods, of which they stood in no need.

To intimidate Steward, these traders threatened him with imprisonment. He however gave them to understand that he should not desist from his labours; and even if he went to prison, the Indians would follow him, and he should have an opportunity to preach Christ to them there.

After continuing among them three months, he proposed to return to Marietta, promising to come back when the corn should shoot. Accordingly he appointed a farewell meeting in the Council-house, at the close of which there was an universal weeping among the people; and such was their affection for him, who had been instrumental of their conversion to Christianity, that crowds of them followed him some distance when he took his departure. He stopped at their sugar works several days, which were spent in prayer, and in praising God for his mercies in sending them the good word by

their brother Steward. At length he left them. During his absence, they continued their meetings, being aided by the interpreter, who united with them, in praying for the prosperity of religion; so that on Steward's return, he found some added to the number of believers.

His return was hailed by many, and they were now fully confirmed in his faithfulness. After his departure many slanderous reports had been circulated respecting him, which tended to excite suspicions in some of their minds; but these suspicions were soon removed after his return among them. It is to be lamented that certain mercenary men opposed this gracious work, and even succeeded in enticing some back to their old practices, who, in their turn, became persecutors of their brethren. After some time, Steward proposed leaving them again, but a circumstance occurred which prevented it for the present. A certain woman of some note among them, and who was a violent persecutor of the Christians, was suddenly arrested so powerfully that she lay some time senseless and motionless. When recovered, she declared that she had been warned in a vision, that she was in the way to destruction; and also that Steward was sent from God to teach the people the right way. She yielded to her convictions, and exhorted others who were unfriendly to the Christians, to repent and to believe. The work now revived and progressed rapidly for some time.

Steward, like the first apostle to the Gentiles, who taught from house to house, went from cabin to cabin, and from camp to camp; and with Jonathan the interpreter, who had now become an experimental Christian, exhorted them to embrace the gospel of Jesus Christ. They thus laboured for two years with success, without any assistance of either a temporal or spiritual nature, except now and then a transient visit from some white preachers, which was of but little use. After this Steward made a visit to Urbanna, Champaign county, Ohio, where he became acquainted with a coloured man, who was a member of the Methodist Church, and persuaded him to accompany him to Sandusky. Shortly

after he returned with a request of Steward to the Quarterly Meeting Conference of Mad-river circuit to afford him some assistance and counsel. In compliance with this request, Moses Hinkle, junior, volunteered his services, and went to Upper Sandusky. He was highly gratified in beholding the reformation which had been effected among the Wyandott Indians. At the next Quarterly Meeting Conference held at Urbanna, Steward attended, presented his certificate from his Society at Marietta, and received a licence as a local preacher, and was appointed as a missionary among the Indians at Upper Sandusky, where he continues to labour as a faithful servant of God. His excessive labours have induced various afflictions of body, so that he seems daily declining in health. Frequent fasting, sometimes watching all night, long and loud speaking and singing, have contributed to lay the foundation, if not of premature death, yet of great debility.

Perhaps it may not be amiss here to mention some of those national prejudices with which Steward and his colleagues have had to contend; for the Indians, like the Jews, have their traditions, to which they are strongly attached.

1. They think the Indians have a different God from the whites, distinguished by colour and dress. Their God is red, paints his upper parts, and dresses with the richest trinkets, such as bells, beads, rings, bands, brooches and buckles, and that he requires them to imitate him in this respect. And even those who are in some measure awakened to a sense of their condition, find it difficult to free themselves from these peculiar notions.

2. The making feasts for the sick, and offering sacrifice to appease the wrath of the Deity, that the sick may be restored to health, is another of their traditional customs, to which they cleave with great tenacity, and especially since they have abandoned the use of ardent spirits at their feasts. Those however, who are truly regenerated by the power of the Holy Ghost, are opposed to all these vanities; and as some of their nation who are yet strangers to Jesus Christ,

will yet hold their idolatrous feasts in the Council-house, Steward and his pious brethren have resolved, if possible, to build a house of worship. He constantly contends with those of them who are yet attached to these customs, and it is greatly hoped he will, by the blessing of God on his endeavours, succeed in persuading them all to forsake them. Their missionary, Moses Hinkle, has commenced building the meeting-house.*

3. Another, and of very evil tendency, is their universal belief in witches. This exposes them to death; for this is the punishment they inflict on those suspected of witchcraft. The mere assertion of their conjurors is sufficient to convict a person, and expose him to punishment, and especially if the suspected person belong to another nation. This evil, however, subsides in proportion to the progress of divine illumination.

4. Drunkenness is a very prevailing evil among them. But Steward, and all connected in society with him, have manifested the most determined opposition to any use of ardent spirits; and they will not allow it sold among them, except it is to be used medicinally.

5. The old Jewish practice of putting away their wives for very trifling considerations, has been a source of many evils. This very unjustifiable practice is, however, discountenanced by the believing Indians, and they now desire to be lawfully married, so as to be joined together for life, thereby setting an example of connubial happiness to others of the Indian tribes.

Upon the whole, I have reason to be much pleased with these converted Indians. I have not had it in my power to visit them since General Conference; but have been informed by those brethren who attended the Quarterly Meeting before the Ohio Conference, that many

* If any who may read this account, should feel disposed to assist these poor Indians in building them a Meeting-house, they may deposit their donations with N. Bangs and T. Mason, 41 John-street, New-York, or with Martin Ruter in Cincinnati, or with James B. Finley, Lebanon, Ohio, and they may rest assured that such donations shall be appropriated for that purpose.

J. B. FINLEY.

of them partook of the sacrament, and that God was present among them.

Brother Steward, and about sixty of the converted Indians attended our Camp meeting on Mad-river circuit last July, in company with our old venerable father Hinkle, who on the eve of life left his comfortable home to be a missionary to the Indians. May God greatly succeed his labours of love! I was delighted to witness their fervency of devotion, and their zeal for the salvation of their fellow men. Saturday evening was appointed especially for their public meeting, and the seats near the preachers' stand were appropriated for their use. Brother Armstrong, who had been among them from a child, and who through the instrumentality of the Methodist preachers has been brought to fear and love God, and is now a Class-Leader, first addressed them, and then brother Hinkle. After they closed, Monongcu, their chief speaker, spoke to them with great zeal, and finally addressed himself to the whites in a very pathetic and sensible manner. Several of them communed with us. It was a very solemn time. Never, indeed, was I more sensibly affected, than I was at seeing these natives of the forests approach the table of the Lord with flowing tears, which they wiped from their tawny cheeks with the corners of their greasy blankets—whilst others stood as spectators of the scene in awful and silent solemnity!

They manifest great concern for the salvation of the other nations of Indians; and I am informed that two of their chiefs have gone on a mission to preach the gospel to other tribes. May the great Head of the Church succeed them.

O ye American Christians! Read Matthew viii. 11, 12, and tremble for yourselves. Pray, not only for yourselves, that ye may escape the anathema there pronounced, but also that the word of God may have free course among these children of the desert, that they may be brought into the fold of Christ.

I send you the address of the Wyandotts to the Ohio Conference. Their petition has been granted, and Moses Hinkle, senior, is our missionary to Sandusky this year. I expect to prepare

for the establishment of a school among them, as part of them have agreed to have one; but am somewhat at a loss for a suitable teacher. I shall write you after my Quarterly Meeting at Sandusky, and give you a more particular detail of affairs, especially in relation to the contemplated school.

Asking an interest in your prayers, I remain with all due respect, yours in the gospel of our common Lord.

JAMES B. FINLEY.

ADDRESS OF THE CHIEFS OF THE WYANDOTT INDIANS TO THE OHIO CONFERENCE.

July 28, 1820.

Sunday, 16th instant, in the Wyandott Council-house, Upper Sandusky, at the close of public worship, my last address to the Wyandotts by the interpreter. My friends, and you Chiefs and speakers in particular, I have one word more to say; I expect to meet our good old Chiefs and Fathers in the church at Chillicothe, before I come to see you again, and they will ask me how you come on in serving the Lord, and if you want them to keep sending you preachers any longer, to tell you the good word, or if you have had any choice in preachers to come and teach you.

The answer.

Our Chiefs are not all here, and we must have all our Chiefs and Queens together, and they must all speak their minds, and then we will let the old Father know.

Appointed to meet me at Negro-Town on Wednesday evening, on my return from Seneca Town; and having returned found them assembled and prepared to answer. On entering in among them, a seat was set in the midst of the room, and I was requested to take the seat, which I declined: but took my seat in their circle against the wall, and directed the interpreter to take the middle seat, which was done. After a short silence I spoke. Dear friends and brothers, I am thankful to find you all here, and am now prepared to hear your answer.

Monongcu, Chairman and speaker for them all, answered.

We let our old Father know that we

have put the question round which was proposed on Sunday evening in the Council-house, and our Queens give their answers first, saying,

We thank the old Father for coming to see us so often, and speaking the good word to us, and we want him to keep coming and never forsake us; and we let him know that we love this religion too well to give it up while we live, for we think it will go bad with our people if they quit this religion; and we want our good brother Steward to stay always among us, and our brother Jonathan too, and to help us along as they have done. Next we let the old Father know what our head Chiefs and the others have to say. They are willing that the gospel word should be continued among them, and they will try to do good themselves and help others to do so too; but as for the other things that are mentioned, they say, we give it all over to our speakers, just what they say we agree to; they know better about these things than we do, and they may let the old Father know their mind.

The Speakers reply for themselves.

We thank the Fathers in Conference for sending us preachers to help our brother Steward, and we desire the old Father to keep coming at least another year when his year is out; and we want our brother Armstrong to come as often as he can, and our brother Steward and Jonathan to stay among us and help us as they have done; and we hope our good Fathers will not give us up because so many of our people are wicked and do wrong, for we believe some white men are wicked yet, that had the good word preached to them longer than our people; and our great Heavenly Father has had long patience with us all; and we let the old Father know that we the speakers will not give over speaking and telling our people to live in the right way; and if any of us do wrong we will still try to help him right, and let none go wrong; and we will try to make our head Chiefs and all our people better, and we are one in voice with our Queens, and we all join in giving thanks to our good fathers that care for our souls, and are willing to help our people; and we

want them all to pray for us, and we will pray for them, and we hope our great Heavenly Father will bless us all, and this is the last. TWIN LOG,

JOHN HICKS,

MONONGEU, } Chief speaker.

PEACOCK,

SQUINDEGHTY.

July 27, 1820.

The Council consisted of twelve Chiefs and five Queens, so called, female Counsellors. Seven of the Counsellors are religious, five of whom are speakers.

REVIVALS OF RELIGION.

We are informed, that there has been, for a number of months, a silent and gradual Revival of Religion in *Lisbon*, in this state, among the people under the pastoral care of the Rev. Mr. Nelson; and that 27 were admitted into the Church there on the last Sabbath.

Also, that at *Griswold*, in the same vicinity, there has been a revival the last summer among the flock of the Rev. Mr. Waldo; the hopeful subjects of which are estimated at 100, 50 of whom have already made a profession of religion; and that in addition to these, about 20 have joined the Baptist Church in that place.

Extract of a letter dated Nashville, (Tenn.) Oct. 3, 1820.

"It must gratify every friend of the Redeemer to learn, that a Revival of Religion, unprecedented in this section of the Union, is now spreading through this country. It commenced last Spring, and has been increasing ever since. During that time, several hundreds have been added to the Church of our Saviour within a circle of fifty miles from this place. It has been confined to no particular sect; Presbyterians, Methodists, Baptists, &c. have all been blessed with the outpouring of the Heavenly Spirit. The Baptists who a few months since were hardly known, have increased rapidly. The Rev. Mr. Vardeman, of that sect, from Kentucky, an eloquent and evangelical preacher, has laboured in

this vicinity for some time past, with great success. On the 24th ultimo, twenty persons were baptized a few days since, at Franklin, a small village about twenty miles from this, and numbers more, at different times and places. In this town, and its immediate vicinity, a considerable number have been added to that Church. Notwithstanding the unparalleled pressure of the times, a handsome sum has been subscribed, for the erection of a large and commodious building for the accommodation of the Baptists. It is commenced, and will shortly be finished.

STATE OF RELIGION IN UPPER CANADA.

Extract of a letter addressed to the Editor of the Methodist Magazine, dated Niagara, U. C. July 28, 1820.

Rev. and dear Sir,—Your letter to Brother C. of the 4th inst. was received, and your respects presented to a number of your former acquaintances, who were hoping, after an absence of fifteen years, to have seen you at Conference.

As you received your first religious impressions, as well as commenced your ministerial labours in this country, you will be gratified to learn some interesting particulars of our religious state in Canada. At the Genesee Conference, which has just closed its Session in this place, about one hundred preachers were present; eighteen were admitted on trial; thirty brethren, after previous examination and election, received from Bishop George the imposition of hands, and one hundred and twenty-two were appointed to labour in the different circuits and stations. Several circumstances were calculated to render the ordination solemn and affecting. The congregation being much too large on Sabbath to be accommodated in the meeting-house, were in the afternoon assembled in the grove, at the extremity of *Lundy's Lane*. All was attention, solemnity and order! and the solemnity of the scene was heightened by the never ceasing roar of the Niagara Falls, which was calculated to awaken a remembrance of Him, whose voice is as the sound of many wa-

ters. Before many witnesses, twenty brethren stood up in the grove (most of them young men) assented to the solemn requirements of the church, and were ordained to the ministry. How great the contrast between this assemblage and the purposes of the meeting, and that of July 1814, when two contending armies contested the palm of victory! In that terrible and sanguinary conflict, hundreds were slain,—their bodies committed to the flames, and the broken fragments of burned bones were left to whiten on the plains! But now a dispassionate multitude eagerly listen to the word of life,—a lovely band of enterprising youth were enlisted in the sacred warfare; and one hundred and twenty-two are waiting for their appointments to engage the common enemy in the field of action. A more glorious warfare this, whose Captain laid down his life for his enemies, whose victory is no less certain than the promises of God are sure and whose employments are to save men's lives, and not to destroy them.

It is worthy of remark that some of these young men were engaged in the memorable battles of Chippaway and Lunby's Lane; and having since been called by the Spirit of all grace to a more worthy enterprize, they have enlisted for life in the service of God and his people.

Religion in this province we think to be on the rise. The last four years have been a season of harvest indeed, and revivals are still going on. The most favoured of last year were in the back settlements of Augusta circuit,—the old settlement on the Ridiu-river, and the settlement on the river Thames, and these revivals are still progressing. During the last spring a very pleasing revival commenced in the city of Detroit. We have about twenty in Society in that city, whose piety and faithfulness we trust will render them conspicuous as a "city on a hill whose light will not be hid." A meeting-house is also commenced there. A serious and weighty attention to the word continues to be manifest in almost every part of this province. The people in general

appear to love the plain truths of the gospel. According to a calculation we have just made, there are in the province about two hundred and eleven teachers, who are professedly engaged in instructing people the way of life. They are as follows:—Church Clergymen, sixteen: Presbyterian and Congregational, fifteen: Baptist ministers and preachers, eighteen: European Methodist Missionaries, five: Preachers of the Society of Friends, about ten: Mennonists and German Baptists, seven—total, seventy-one. Besides these we have Itinerant Methodist preachers, twenty-eight: Local preachers, forty-seven: public licensed exhorters, sixty-five—one hundred and forty. There may be others which do not at present occur to our minds.

When it is considered that these two hundred and eleven employ themselves on Sabbaths, (thirty of whom itinerate continually through the settlements, preaching from once to thrice a day) together with the numerous meetings for prayer, as well as Sabbath schools, (which, thank God, are increasing,) the inhabitants in this province can hardly be considered as being destitute of the means of grace.

We remain affectionately, your brethren in the Gospel of Christ,

H. RYAN, W. CASE.

THE VOICE OF GOD IN THUNDER.

To the Editor of the Lond Evangelical Magazine.

SIR—The great and terrible storm of thunder and lightning which took place in the evening of Lord's Day, July 30th, reminded me of a remarkable discourse in Dr Cotton Mather's 'Magnalia Christi Americana, or History of New England,' and which was delivered during an awful thunder storm, on the afternoon of a Sabbath, September 12, 1694; some extracts from which, will, I am persuaded, be acceptable to your readers.

B.

In an advertisement preceding the printed discourse, the writer says, 'That being in prayer before sermon, the sudden rise of a thunder storm was the occasion of his feeling a strong impression on his mind to lay aside the discourse he had prepared, and to speak to the assembly on 'The voice of the glorious God in the thunder,' feeling a persuasion, at the same time, that he should receive all needful assistance. That which made this diversion remarkable was, that at the very instant,

(as nearly as he could judge,) when he felt this impression, the lightning struck his own habitation; intimation of which was brought him soon after the sermon commenced.

'Observing,' said the preacher, 'that by the thunder storm, just now begun, many of you are thrown into a consternation, which perhaps may indispose you to mind any thing but the thunder, I shall altogether lay aside the meditations wherewith I came hither purposing to entertain you, and I shall, with the leave and the help of our God, who is now speaking, treat you with some sudden meditations upon the thunder itself.

Christians, you shall now go along with me to the 29th Psalm, where, in the 3d verse, you shall find these words:

The voice of the Lord is upon the waters—the God of Glory thundereth

And now, let not your attention to the thunder at this instant abroad, prevent your further attention to the greater and louder thunder here within. The voice of God in this book is far beyond that voice which is now making its rapid peals in the sky. This voice is more articulate than that; yea, by this voice, that becomes articulate. Give then to both your earnest heed.

I remember, that when Elihu was, as I am, speaking at a meeting of some godly men, at that very time, as some interpreters conceive, it thundered; and then that man of God fell into a discourse on the voice of God in the thunder—then it was that he said, 'At this my heart trembleth, and is moved out of his place. Hear the noise of his voice, and the sound that goeth out of his mouth; he directeth it under the whole of his heaven, and his lightning unto the ends of the earth; after it a voice roareth; he thundereth with the voice of his excellency. God thundereth marvellously with his voice; great things doth he, which we cannot comprehend.' Job xxxvii 1 to 5.

We have now before us, a psalm composed by a great servant and singer of the Lord, probably at a time tempestuous by thunders, and composed that it might be employed by the people at such a time. You see how conveniently it may now furnish us with a text. It is the duty of a minister to watch for seasons, by which the word of God which he is to preach, may be urged with singular energy, for the 'saving of himself, and them that hear him:' and it will be but an act of ministerial watchfulness for me to bring you, this afternoon, certain words of God, which, by the terrible thunder we now hear, may be rendered unusually penetrating.

Sirs—be not now deaf to the thunder, but make with me this

OBSERVATION.

IN THE THUNDER THERE IS THE VOICE OF THE GLORIOUS GOD

There is — (about this moment a messenger interrupted him by telling him that the lightning had just struck his house which it had damaged; but that no person had been injured.

But, without breaking off, as he had been requested to do, he thus proceeded)—

Brethren, I am just informed that the voice of the glorious God in the thunder, has been immediately directed to me, by the fall of a thunder-bolt on my own house, at that very instant, as far as I can judge, when I felt such a powerful impression on my mind, engaging me to frame a peculiar meditation on the voice of the glorious God in the thunder. If the thunder were deemed by the heathen 'the voice of Jupiter,' I am sure it should be accounted 'the voice of Jehovah' by us Christians. One of the ways by which God revealed himself to his ancient people, was a *Bath Kol*, as they termed it—there was a voice of thunder in it. Sirs, we have what is equivalent to *Bath Kol* this afternoon, in the significance which we shall now hear the Scriptures give to the thunder.

1. One voice of the glorious God in the thunder is, that 'He is a glorious God who makes the thunder.'

Thunder is, indeed, a natural production, and is accounted for by philosophers as proceeding from natural causes; but who is the first cause—the first mover? It is our glorious God; and hence, in scripture, thunder is always ascribed to Him. It was employed in the creation of the world, (Ps. civ. 7.) and has often been used for the execution of his holy designs.

Why then should we be slavishly afraid of the thunder? We are in covenant with that God who makes the thunder, and shall we not say, 'He is our own God, and he will bless us;' and if he be our God, we need not fear that he will hurt us by any of his works. Suppose we should be slain by thunder, its voice will be, 'Come up hither;' and doubtless it would be the easiest way possible of going to God.

The excellent Isaac Ambrose, in his Treatise of Angels, relates the following remarkable anecdote.—'A profane persecutor discovered great terror during a storm of thunder and lightning, which overtook him on a journey; when his truly pious wife, who was with him, asked him what was the reason of his terror. 'Why,' said he, 'are not you afraid?' She replied, 'No, not at all; for I know that it is the voice of my heavenly Father; and shall a child be afraid of a kind father's voice?' The man, filled with surprise, made this conclusion, 'Surely these Puritans have a divine principle in them which the world seeth not: else they could not have such serenity in their souls, when the rest of the world is filled with horror.' Upon which he went to Mr. Bolton, lamenting the opposition which he had made to his ministry, and became a godly man ever after.'

The power of God is the glory of God, and his thunder proclaims his power; 'the thunder of his power who can understand? It is irresistible—castles fall—metals melt—trees are torn up by the roots—every thing flies at his voice; or in the emphatic language of Scripture, 'the mountains quake, the hills melt, the

earth is burnt. Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him.'

2. A second voice of the glorious God in the thunder is, 'remember his law, which was given in thunder.' At Sinai, 'a fiery law was given,' or a law given in thunder and lightning. When the ten commandments were promulgated, 'the people saw the thunders, and the lightening, and the mountains smoking,' (Exod. xx. 18.) and so terrible were they, that even Moses, the man of God, did 'exceedingly fear and quake.' Well then, when it thunders, call to mind the commandment, once thundered to the world; and remember that still, with a voice of thunder, God says to you, 'Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and thou shalt love thy neighbour as thyself.' And let the reflection we make be accompanied by *self examination*—Have we omitted what is required? Have we committed that which is forbidden? Happy will it be, if any are 'thunder-struck' into a penitent confession of sin!

3. A third voice of the glorious God in the thunder is, 'Think on the future coming of Christ in thunder and in great glory!' for it is written, 'Our God shall come—fire shall devour before him, and it shall be very tempestuous round about him.' The second coming of Christ will be 'with his mighty angels in flaming fire.' Does it now thunder? Let us then realize that great and notable day of the Lord—realize it so as to be ready for it; and be not satisfied until your hearts be in such a state, that they would even leap for joy, were you assured that, in the very next thunders, your precious Lord would actually descend, until you can gladly say, 'Lo, this is the God of our salvation, we have waited for him.'

4. A fourth voice of the glorious God in the thunder is, 'Make your peace with God immediately, lest he take you away by a stroke in his wrath.' Why is it that persons are usually in such consternation at a storm? There is indeed, a constitutional weakness in some, such as no consideration can wholly overcome; but usually the fears of men arise from the state in which they suspect their souls to be, in regard to an angry God. Conscience says that their sins are unpardoned, that their hearts are unrenewed, and that if the next flash of lightning should strike them dead, it would prove that it had been good for them had they never been born.

Here then is the voice of God—'Art thou ready! Soul, make ready presently, lest I call for thee before thou art aware.' I have now in my house a mariner's compass, on which a thunder storm had this strange effect, that the north point was turned directly about to the south, and so it has veered and stood ever since, though it happened thirteen years ago. I would to God that the next thunderclap would give as effectual a turn to all the unconverted souls among us. May the thunder a-

waken you to turn from every vanity to God, without delay, lest by the storm itself, it should be too late.

5. A fifth voice of the glorious God in the thunder is, 'Let this thunder convict you of what you may justly reckon your own iniquity.' (2 Sam xxii 24.) Every man has a darling-sin, a master sin; and thunder may be useful in detecting it. There are some writings which you cannot read until you hold them up to the fire. Would you read the wickedness of your own hearts? Then hold them up to the lightning. My meaning is, when it thunders, observe which of your faults accuses you, and stares you in the face with formidable criminations; that is your own iniquity; and the voice of the thunder is, keep a special watch against that iniquity, and all incentives to it.

6. A sixth voice of the glorious God in the thunder is, 'Beware of those grosser sins which have sometimes been revenged by thunder.' Enormous transgressions have frequently been visited with dreadful and destructive strokes. *Tacitus* says, that the cities of Sodom perished *Fulminum jactu*—by thunder-bolts. God sent extraordinary fires upon men who first burned with the lusts of uncleanness. The voice of God, therefore is, 'Extinguish such lusts lest I consume you with fire from heaven.' Thus Nadab and Abihu perished, and Korah with his company, and Uzzah probably. The Egyptians, the Philistines, the Assyrians, were punished with desolating thunders. Hence, then, when it thunders, hear the voice of God, saying, 'Look well to your sacrifices—Duly attend my worship—See to it, that my ark is not despised—Beware of rebellion against God—and, do no wrong to my people, who have this artillery of heaven to defend them.'

7. A seventh voice of the glorious God in the thunder, is, 'Hear the voice of my Word, lest I make you fear the voice of my thunder.' When the Egyptians persisted in their disobedience, 'the Lord sent thunder; and the fire ran along upon the ground;' thus the eternal God commands men to let go their sins, and go themselves to serve him, or they expose themselves to fiery thunders. Hear then 'the still small voice of God' in his ordinances, or God may speak to you with his angry thunder-bolts. 'Consider this, and forget not God, lest he tear you in pieces, and there be none to deliver you.'

Finally, And is there not this voice of the glorious God in thunder? 'O be thankful to the gracious God, that the thunder does no more mischief to you all.' Do we live in the midst of thunders, and yet live? Are we not smitten by the great ordinance of heaven, discharging frequently on every side of us? Let us then be thankful to the great Lord of heaven, and let our thankfulness be manifested by a correspondent fruitfulness!

To the custody of Israel's great Keeper, I now commend you all.

POOR JOSEPH.

AN AUTHENTIC NARRATIVE.

A poor half-witted man, named Joseph, whose employment was to go on errands, and carry parcels, passing through London streets one day heard singing in a place of worship; he went into it, having a large parcel of yarn hanging over his shoulders; it was Dr. Calamy's Church, St. Mary's Aldermanbury. A very well dressed audience surrounded the Doctor. He read his text from 1 Tim. i. 15—"This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am the chief." From this he is said to have preached in a clear manner, the *ancient and Apostolic Gospel*, the contents of this faithful saying, viz. that there is eternal salvation for the vilest sinners, solely through the worthiness of Jesus Christ, the God that made all things.

While the elegant part of the congregation listlessly heard this doctrine, and, if they were struck with any thing at all, it was only with some brilliant expressions, or well turned periods, that dropt from the Doctor;—Joseph, in rags, gazing with astonishment, never took his eyes from the preacher, but drank in with eagerness all he said, and trudging homeward he was heard thus muttering to himself; "Joseph never heard this before; Christ Jesus is the God who made all things, came into the world to save sinners like Joseph; and this is true: it is a 'faithful saying.' Not long after this, Joseph was seized with a fever, and was dangerously ill. As he tossed upon his bed, his constant language was, "Joseph is the chief of sinners; but Jesus Christ came into the world to save sinners, and Joseph loves him for this." His neighbours who came to see him, wondered at hearing him always dwell on this, and only this. Some of the religious sort addressed him in the following manner;—"But what say you of your own heart, Joseph? Is there no token for good about it? No saving change there? Have you closed with Christ, by acting faith upon him?" "Ah, no, (said he,) Joseph can act nothing—

Joseph has nothing to say for himself but that he is the chief of sinners; yet seeing that it is a faithful saying, that Jesus, he who made all things, came into the world to save sinners, why may not Joseph, after all, be saved?"

One man, finding out where he heard this doctrine, on which he dwelt so uniformly, and with such delight went and asked Dr. Calamy to come and visit him. He came, but Joseph was now very weak, and had not spoke for some time, and though told of the Doctor's arrival, he took no notice of him; but when the Doctor began to speak to him, as soon as he heard the sound of his voice, he instantly sprang upon his elbows, and seizing him by his hands, exclaimed as loud as he could, with his now feeble and trembling voice, "O, Sir! you are the friend of the Lord Jesus, whom I heard speak so well of him. Joseph is the chief of sinners; but it is a faithful saying, that Jesus Christ, the God, who made all things, came into the world to save sinners, and why not Joseph? O pray to that Jesus for me, pray that he may save me; tell him, that Joseph thinks that he loves him for coming into the world to save such sinners as Joseph." The Doctor prayed; when he concluded, Joseph thanked him most kindly; he then put his hand under his pillow, and took out an old rag, in which were tied up five guineas, and putting it into the Doctor's hand, (which he had kept all this while close in his) he thus addressed him: "Joseph, in his folly, had laid this up to keep him in his old age; but Joseph will never see old age; take it, and divide it amongst the poor friends of the Lord Jesus; and tell them that Joseph gave it to them for *his* sake who came into the world to save sinners, of whom he is the chief." So saying he reclined his head. His exertions in talking had been too much for him, so that he instantly expired.

Dr. Calamy left this scene, but not without shedding tears over Joseph; and used to tell this little story with much feeling, as one of the most affecting occurrences he ever met with.

A WORD TO THE WISE AND UNWISE.

Reader, whoever thou art, young or old, mean or honorable, consider the few following sentences with attention; you will not be long detained, and cannot be more profitably employed. You are a mortal: in a few short days or years your body will be with the clods of the valley, and your soul will be in a state of happiness or misery never to be reversed. You are a sinner: and if not believing in Jesus Christ, and thus born again by his word, you are a child of wrath and to you in this situation the hour of death must be the entrance to everlasting torment: is any thing of equal importance with attention to this? What are all the big vain pursuits in which you are engaged, compared to this momentous concern? You are a breaker of that law of the MOST HIGH, which requires perfect obedience, that law which curses the transgressor to death eternal, Gal. iii. 10, &c. Know you not that you have disobeyed it? Let conscience speak, that faithful though unacceptable monitor. But perhaps you are like an old Pharisee, thinking to live by your own works, and boasting that you are not as other men. Alas! what are you about? rejecting the righteousness of Christ, despising the grace of the gospel, and making the Living GOD a liar, by disbelieving his faithful word. Are these the works on which you found your hope?

In this accepted time, and day of salvation, hear the glad tidings of grace and mercy. "God so loved the world, that he gave his only-begotten Son, that whosoever, believeth in him should not perish, but have everlasting life; John iii. 16. The Almighty Son of God came to redeem those that were ready to perish; for such he shed his precious blood; and when he rose from the grave, leading captivity captive, the Father gave assured proof that he was pleased in what he had done; Heb. x. 5, 6, 7, 11, 12. Behold the good news is proclaimed to all men, of every character, of every kind! and this is the declaration of the God of truth, "He that believeth shall be saved, but he that believeth not, shall be dam-

ned," Mark xvi. 15, 16. Whosoever thou art, give ear unto this: Hear for the time to come, while the day of salvation continues, and whilst thou art yet in the land of hope. Soon shalt thou stand before the judgment-seat of Christ; and in that solemn day, it will tremendously appear that no man can neglect or despise this gospel and prosper. Alas! dreadful then will be the ruin of those who have rejected the counsel of the MOST HIGH.—O Reader, may the Lord in his mercy prevent this from being the case with thee.

BY HIS EXCELLENCY
OLIVER WOLCOTT,

GOVERNOR AND COMMANDER IN CHIEF,
IN AND OVER THE STATE OF CONNEC-
TICUT,
A PROCLAMATION.

Whereas it is the duty of all men to acknowledge their dependence upon God, the great Creator and Preserver of the Universe, and publickly to express their gratitude, for the bounty and protection which they derive from his indulgence and favour:—

I have, therefore thought fit to appoint, and do hereby appoint, *Thursday, the thirtieth day of November next*, to be observed throughout this State, as a day of Publick THANKSGIVING AND PRAYER. And I do accordingly invite the Ministers and Teachers, of all denominations, with all the good people of this State, to assemble, on said day, with sincere and devout affections, to present the reverential homage of their hearts to Almighty God, for his inestimable favours to our State and Nation; in particular, for the great blessings of peace, internal tranquillity, general health, and fertile seasons: above all, to render united and humble thanks, for the divine revelation, and perfect example, of His Son, our Saviour and Judge, and the assurance thereby afforded, of a happy and immortal existence, through faith, penitence and obedience.

At the same time, to supplicate the divine guidance and protection, in behalf of the President of the United States, and all others entrusted with rule,

counsel, and authority; to entreat that they may possess the true spirit of their stations, and cause right and justice to prevail; that all institutions for promoting piety, science, morality, benevolence and charity, may flourish; that liberty, happiness, peace and security, may be continued to our country to the latest generations, and be speedily extended to all mankind.

All servile labour and vain recreation, on said day, are, by law forbidden.

Given under my hand, at Litchfield, this thirty first day of October, in the year of our Lord, one thousand eight hundred and twenty, and in the forty-fifth year of the Independence of the United States of America. OLIVER WOLCOTT.

By His Excellency's command,
THOMAS DAY, Secretary,

OBITUARY.

For the Religious Intelligencer.

MRS. LUCRETIA COLT.

Died in Hartford, on the 30th ult. Mrs. LUCRETIA COLT, wife of Elisha Colt, Esq. aged 40.

The remark has not unfrequently been made, and too often with a semblance of truth, by the sceptic in Christian experience, that death is but a passport to worldly eucumium. Often, indeed, have our hearts been pained by the eulogies of those whose lives have been characterised by no Christian virtues, and whose deaths have exhibited but the natural evidence of a mis-spent life. Oftener, however, have we lamented the effect, upon survivors, of that course, pursued by the warm feelings of friendship, of conferring indiscriminate happiness on the dead.

But she, whose departure we mourn, needs not the praise of surviving friends, for she has gotten beyond the censures or plaudits of mortals. Possessing a remarkably amiable disposition, she early endeared herself to all her acquaintance, and her friendship, once gained, was always valued. But we mention her, not because we think her amiable disposition, her softness of manners, or intelligence of mind, were her brightest ornaments; not because she was a tender affectionate and condescending wife: an instructive, endearing, and indulgent mother; a sincere friend; and a pleasing and profitable companion; but to the praise of the glory of His grace, who early taught her that no qualifications or acquisitions were permanently valuable but the fear of the Lord.

Mrs. Colt, whilst young, was deeply impressed with the value of her immortal interests, and made haste and delayed not to keep the com-

mandments of God. Conscious of her own inability to rectify the moral qualities of her heart, that native goodness could never be so improved as to prepare her for the presence of her Maker, she disclaimed all dependance upon herself; and believing that Christ was able and willing to save, she cordially acquiesced in that way of salvation; acknowledged him before men, and witnessed a good profession.

Her delicate constitution, together with an increasing family, prevented, in some measure, that personal activity abroad to which her disposition prompted her; and concealed, in some degree, from the eye of the world, those virtues which constitute the imperishable memorial of departed worth: but whilst her hands conferred, her prayers consecrated her charities. Mrs. C. possessed a tender conscience, was devoutly attentive to all the duties of the Christian; and manifested her piety, not in the house of God only, but in the domestic circle and in all the concerns of private life. Called, in the providence of God, to endure trials and suffer affliction, the light her virtues shone with brighter beams; and her passage, through the purifying furnace, proved a refining process, in which, her resolution to renounce the idols of the world, was strengthened, and in which she experienced the consolations of Him who was her *refuge and strength, her very present help in trouble*.

But it was at that period which stamps piety with its greatest lustre, that the feelings, the patience, the fortitude, and the triumph of the deceased, witnessed, to surviving friends, the placid cheerfulness, the calm resignation, the serenity and joy which piety confers. Often indeed would she suppress the rising sigh, "which nature innocently prompted, lest she should alarm the fears, or wound the sensibility of those, who, with tender and jealous anxiety, watched over her declining health."

During her last sickness, which was of several weeks continuance, supported by the divine presence, and cheered by the promises of the Gospel, with a lively faith and strong confidence in her Saviour's merits, she cheerfully surrendered herself to the disposal of Him, *who makes all things work together for good to those that love him.* Though surrounded by a large family, many of whom were dependent on a mother's care, and in the midst of a numerous circle of connections, to whom she was ardently attached; animated by the bright assurance of the more refined joys and purified society in the presence of her Saviour, and confiding in that promise, equally applicable to her case, *leave thy fatherless children with me, I will protect them alive,* she resigned them all to her Saviour's protection, and looked forward with joyful anticipations to the period of release from her clayey tenement. Nor did her prospects darken or her faith decline, in her dying hour. In the full and clear possession of her reason, she conversed with the greatest freedom respecting her departure; with all the tenderness of maternal affection, separately addressed each member of her fam-

ily, and as if anxious to be gone, often enquired of her weeping friends, how long they expected her continuance. Equable in her feelings, she experienced no ecstasies of transport, but, in a calm and tranquil frame, received the messenger of death, and has gone to enjoy the inheritance, in reversion for the children of GOD *and blessed is that servant, who, when his Lord cometh, shall be found so doing.*

"Soon shall the great archangel's voice,
Make all, that die in Christ, rejoice;
May we like her be found prepar'd
To meet our Saviour's great reward."

AMERICAN BIBLE SOCIETY

The Treasurer of the American Bible Society, acknowledges the receipt of the following sums of money, in the month of October, 1820.

To constitute persons members for life.

Rev. Moses Warren, of Wilbraham South Parish, Mass. from the Ladies of his Parish, by D Bonticou, Esq	\$30
Rev. Royal Robins, of First Society of Berlin, Conn. by the Ladies of his Society,	30
Rev. Lewis Leonard, of the Baptist Church, Poughkeepsie by the Female Bible Society of Dutchess county,	30
Rev. John Lord, of Nelson, Madison county, N. Y.	30
Rev. John H. Livingston, D. D. President of Queens' College, N. J.	30
Mr. Thomas Dixon, of N. Y.,	30

Donations from Societies and Individuals.

Donation from E. S.	2
New Bedford, Fair Haven and Dartmouth Marine Bible Society, Mass. per Thos Pope, secretary,	24 87
Salem County Bible Society, N. J. per Rev. George P. Janvier, secretary,	35
Beaufort, (S. C.) Bible Society, by Alex'r McDonald, Esq. treasurer,	110
Newark Female Bible Society, N. J. by Miss Jennette M. Stewart, secretary,	46 30
New-York Female Bible Society of People of Colour, by Mr. James Arbuckle,	11 25
Female Juvenile Bible Society of Elizabethtown, N. J. by Miss Mary C. Meeker, secretary,	26 75
Elizabethtown Female Bible Society, by Miss Mary C. Barber, treasurer,	41 25
Nassau Hall Bible Society, N. J. by Mr Eben Mason,	50
<i>From Bible Societies, &c. for Bibles.</i>	
Pendleton Bible Society, S. C. Joseph Gresham, Esq. treasurer,	100
New Jersey Bible Society, by Hon. Elias Boudinot president,	500
Bedford County Bible Society, Va. by M. Graham, Esq. treasurer,	70
Yorktown Female Bible Society, N. Y. per Rev. Mr Constant,	12
Ulster County Bible Society, N. J. by S. Bruyn, Esq. treasurer,	30 62

Middlesex County Bible Society, Conn. per T. Hubbard, Esq. treasurer,	70 42
Hampden County Bible Society, Mass. by D. Bonticou, Esq. treasurer,	88 87
Sandy Auxiliary Bible Society, Ohio, by the Rev. Salmon Cowles, president,	8
Boston and Vicinity Bible Society, Mass. by J. R. Hurd, Esq.	40 60
New-York Female Bible Society of People of Colour, by Mr. Jas. Arbuckle,	17 75
New-Providence Female Bible Soci- ety, N. J. by Rev. Elias Riggs,	16 36
Niagara County Bible Society, N. Y. by Rev. Mr. Squier, secretary,	50
Camden County Bible Society, N. C. by Dr. Sand Robinson, secretary,	75
Rahway Female Bible Society, N. J. per Rev. Mr. Caroli,	11 99
Beauford Bible Society, S. C. by Al- exander McDonald, treasurer,	40
New-Hampshire Bible Society, by George Hough, Esq. treasurer,	450
Green County Bible Society, N. Y. by Orin Day, Esq. treasurer,	200
Chenango County Bible Society, N. Y. by Rev. Edw. Andrews secretary,	100
Nassau Hall Bible Society, N. J. by Mr. Ebenezer Mason,	57 38
Newark Female Bible Society, N. J. by Miss Jennette M. Stewart, secretary,	54 70
Clarksburgh Bible Society, Va. by Rev. Mr. Fairfield and Wm. M'Granagan,	36
Sales to individuals,	101 60

\$2,677 74

WM. W. WOOLSEY, Treas.

The issues from the Depository of the Amer-
ican Bible Society, for the month of October,
were as follows:—

Bibles, 3,981
Testaments, 1,631

5,612—Value \$4,062 42

MISSIONARY REINFORCEMENTS.

During the last week the Rev. Wm. Potter and Doctor Butler, with their wives, passed through this city on their way to the Cherokee Nation, where they expect to spend their days as missionaries to the heathen. Their particular destination will probably be decided after their arrival at Brainerd. On Friday evening Mr. Potter preached an excellent sermon, and a collection of about \$50 was made for the benefit of the mission. The missionaries left here on Saturday in a covered wagon, to proceed by land to Brainerd.

THANKSGIVINGS

A day of public Thanksgiving and Prayer to Almighty God for his goodness and mercy, has been set apart by the Governors of the following States respectively: In South Carolina, Thursday 16th November; Massachusetts, Thursday 23d November; Connecticut, Thursday 30th November; Maine, Thursday, 30th November; New-York, 6th December.

POETRY.

[SELECTED.]

*To the Memory of Miss M. Bowler of Oxford,
(Eng.) who died June 12, 1819, aged 21.*

Oft, when thro' Cherwell's vista-walk I've
stray'd,

My eye has been delighted by the smile
Of the soft-blushing violet, whose beauty
Seem'd enhanc'd and charm'd so much the
more

By contrast with the thistle's gaudy form.
My walk renew'd, the violet was gone;
Some hand had pluck'd it, or the ev'ning
breeze

Into the stream had borne the flower; while
still

The thistle, with head erect, defied the blast.

Thus, with an anguish'd eye I late have
view'd

A parent's hope cut off—an only child—
Whose filial love would bless a mother's heart,
And in a father's soul enkindle joy;
Whose mind, to virtue's chaste and hallow'd
beams,

Was like the lake at midnight to the moon,
When in it all her beauties sweetly shine.

Her Christian love diffusive as the dew,
Or like the crystal fount, pour'd forth its
streams,

Which as they flow'd, became the more refin'd,
One, in whose soul devotion's holy flame
Burn'd with an ardour so divine, so pure,
That all could see her Saviour's image there.

Relentless Death! who by the lovely corpse
Sitt'st like th' insatiate vulture o'er his prey,
Tell—tell us why—thy chilling hand is plac'd
On beauty's cheek; on her possess'd of all
That earth deems lovely, or that heav'n calls
good.

“The sov'reign Arbiter of life and death
Sent the dire summons—the Omnipotent,
Who sways a boundless sceptre—holds the
keys

Of hell and of the grave—whose arm directs
Contingencies, and guides with equal care
The flying sparrow, and the rolling world—
He spake, and it was done!” Teach me, my
God,

Whate'er thy will performs, to be resign'd.
And ye, bereav'd, support your drooping
minds;

There's latent mercy in the darkest cloud.
O could that virgin's happy spirit tell
What glories fill her soul—what songs she
sings—

We all should willing die to taste her bliss.

PUBLISHED EVERY SATURDAY,

BY NATHAN WHITING

PRICE } \$3 a year payable in 6 months.
 } \$2.50 if paid in advance.